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ABSTRACT

With this issue, the Center for Applied Linguistics takes over the preparation, publishing, and mailing of this newsletter. A report is given on the first year's activities of the Alaska Native Language Center of the University of Alaska, which is involved in developing and disseminating literacy materials and native literature, designing bilingual teacher training programs, and initiating other native language projects. This issue also describes several projects in progress, including the Shoshoni Language Project of the University of Utah, the Wisconsin Native American Languages Project funded through the Great Lakes Inter-Tribal Council, the British Columbia Indian Language Project, and the "Project for the Amerindianization of the Schools--First 5 Year Plan" from Village des Hurons, Quebec. In addition there is a list of current projects and directors of American Indian and Eskimo Projects funded during 1973 under the Bilingual Education Act. Excerpts from the "Siouan Newsletter," "The Linguistic Reporter," and "Early American: Newsletter of the California Indian Education Association," are included. This issue also contains an annotated list of books dealing with such languages as Cree, Mohawk, Cherokee, Navajo, and Kayukon Athapaskan. (LG)

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CONFERENCE ON AMERICAN INDIAN LANGUAGES CLEARINGHOUSE NEWSLETTER

Volume 2, Number 2, April 1974 Editor: James L. Fidelholtz

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The editor would like to thank everyone who has sent in contributions (both informational and monetary) to the NEWSLETTER. As of this issue, the Center for Applied Linguistics is taking over the preparation, publishing, and mailing of the NEWSLETTER, so personal contributions to me will no longer be necessary--I will still be the editor, but I'm no longer out of pocket for that. Any further contributions that come in will be turned over to the CAL to defray their costs--enough contributions have come in that I've almost broken even. Another benefit of the new arrangement is, as you can see, a legible NEWSLETTER. Depending on the costs of production and mailing, the Center may decide that subscriptions to the NEWSLETTER will be in order--the costs will certainly be about the $1 or $2 per year which was formerly requested of you. We will, of course, give the particulars in a future issue, if subscriptions become necessary. We will, however, try to keep the current practice of not eliminating persons from the mailing list unless so requested. We owe a great debt to the Center, and its Director, Rudolph Troike, for their encouragement and support. From Rudolph Troike "...We will certainly do all we can to make [the NEWSLETTER] as useful and responsive to the interests of the field as [it has been]."

The NEWSLETTER will continue to be dependent on its readers sending in 'news notes' about projects that they are involved in, or that they otherwise know about. Many thanks to those who have sent in information in the past, and I encourage all of you to continue, or start, sending in such info in the future. Many people have written to me expressing gratitude for my work on the NEWSLETTER. I appreciate such sentiments, but as an aid to cutting down the amount of work necessary for getting out the NEWSLETTER, please send me your change of address if you move. Many have done so, for which thanks. Many haven't.

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Report on Alaska Native Language Center

"The Alaska Native Language Center of the University of Alaska has begun to meet a crucial demand, the demand of Alaska's native people for cultural equality, for the right and means to maintain their own languages, the very foundation of their culture and identity.... This report covers the first year of activity of the Center, July 1, 1972 to June 30, 1973. [See NEWSLETTER I:2 for details of the bill establishing the Center - JLF]

"The bill which established the Center gave it the following responsibilities: (1) study languages native to Alaska; (2) develop literacy materials; (3) assist in the translation of important documents; (4) provide for the development and dissemination of native literature; and (5) train

Alaska native language speakers to work as teachers and aides in bilingual classrooms."

There has been a great deal of activity this last year: working with state, local, and national agencies involved in native language programs, and with national and international persons and organizations dealing with Alaska native languages or related languages; getting $200,000 from the National Indian Education Act; training native speakers to read, write, study and cultivate, and teach their languages--this activity was carried on in workshops and individual instruction; archival material has been gathered and copies distributed to those who can make the best use of them; also, 46 books were published in Aleut, Sugcestun Aleut, Siberian Eskimo, Inupiaq, Haida, and Tlingit, as well as three less didactic and more linguistic works by Mike; tapes have been collected; and scientific study has been undertaken on quite a large scale. Various scholars are going to the Center to do field work, help with the projects, etc. A detailed survey of the status of the Alaska native languages, and a map of their distribution, is also given in the report. Altogether a handsome report, and an even more handsome job. It would be worthwhile for persons engaged in such work to pay careful attention to Mike's and his colleagues' work.

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Bill Pulte writes about "the new Texas legislation on bilingual ed.... [T]he bill is designed to benefit Chicanos, [but] there is one Indian group in Texas , with at least some children who speak the language, which may profit from the legislation. This is the Alabama-Coushatta tribe located near Livingston, TX." The major provisions of the bill are:

"... STATE POLICY. The legislature finds that there are large numbers of children in the state who come from environments where the primary language is other than English. Experience has shown that public school classes in which instruction is given only in English are often inadequate for the education of children whose native tongue is another language... it is the purpose of this subchapter to provide for the establishment of bilingual education programs in the public schools....

"... Beginning with the 1974-75 scholastic year, each school district which has an enrollment of 20 or more children of limited English-speaking ability in any language classification in the same grade...shall institute a program of bilingual instruction for the children in each language classification commencing in the first grade...up to the sixth. The board may establish a program with respect to a language classification with less than 20 children....

"... The bilingual education program...shall be a full-time program of instruction (1) in all subjects...which shall be given in the native language of the children of limited English-speaking ability who are enrolled in the program, and in the English language; (2) in the comprehension, speaking, reading, and writing of the native language of the children of limited English-speaking ability...and in the comprehension, speaking, reading, and writing of the English language; and (3) in the history and culture associated with the native language of the children of limited English-speaking ability...and in the history and culture of the United States.

"... In predominantly nonverbal subjects, such as art, music, and physical education, children of limited English-speaking ability shall participate fully with their English-speaking contemporaries in regular classes provided in the subjects.

"... Each school district shall insure to children enrolled in the program a meaningful opportunity to participate fully with other children in all extracurricular activities."

Other provisions deal with funding, summer schools, etc. The bill is substantially similar to the Massachusetts bill reported on in issue I:2.

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From: A Preliminary Proposal for Shoshoni Language Project

(A three-year project, to begin January 1, 1974, undertaken jointly by the University of Utah (Anthropology Department) and the Shoshoni community. Draft prepared July 1973 by Wick R. Miller, Department of Linguistics, U. of Utah, Salt Lake City, UT 84112.)

(I hope that people will provide comments and advice for the final version, which will be a joint effort by me and by members of the Shoshoni community.)

The past few years have seen increasing interest on the part of Indian communities in language classes and language programs, and the Shoshoni communities are no exception to this trend. Concern has centered on classes in which the main goal has been to teach the language to children in an effort to keep the language from dying, but this is not the only area of concern. There is also an increasing development of cultural pride, especially (but not only) among younger people. And language has played a role here.

One of the problems encountered in these programs has been a lack of appropriate skills for the development of language classes and language programs. As a result, the classes h ve not always been successful.

Those who have the skills which would be useful for these problems are linguists who have studied American Indian languages. Such people (including this writer) have benefited greatly from the study of these languages, and for this reason it is my feeling that such linguists have an obligation to help the Indian communities in these programs.

A linguist must be very careful, though, in defining his role. It should be in partnership with the Indian community, with the linguist offering technical support, and with the community setting the priorities, directions, and goals. And I wish to make clear that this draft sets forth what I think can and should be done. The final version, which will be written in partnership with interested members of the Shoshoni community, will probably look quite different from this version.

The two main goals will be to (1) prepare material on the language and about the language for Shoshoni readers, and (2) train Shoshoni speakers in the study of their own language. The primary goal will not be to preserve a

dying language, but if language maintenance is seen as a worthwhile goal by the Indian community, this project can play a part. Instead, I see the usefulness as one which will help preserve a cultural tradition, provide a vehicle for the development of cultural pride, and in doing this it would also help in combating a variety of problems that plague most Indian communities because of low esteem and low self-image.

Various language materials are to be developed. Shoshonis will be trained in the following areas: (1) Literacy in their own language; (2) Teacher training, including learning how to teach literacy skills to others, how to teach the language, and how to teach about the language; (3) Skills in collecting, recording, and transcription of textual material; (4) Skills in linguistic analysis, so that the native scholar can be a primary contributor to the lexicographic, dialectic, and grammatical analysis of his own language.

It is anticipated that some people will want to become skilled in all these areas, others in only some. While most of the people who become involved in this project will probably be speakers, we want also to encourage Shoshonis who do not speak the language or have only a limited control of it.

It is impossible to give any sort of a detailed plan at this time, first because Shoshonis should be partners in the planning, and second because we will need a great deal of flexibility so as to be able to shift direction and change plans during the duration of the project. Since there have been few similar projects with other Indian communities, we cannot draw on the experience of others.

During the initial stages, a great deal of the technical control will be under my direction. As native speakers become trained, it is expected that more and more of the technical direction will be placed in their hands. But the overall planning, and in particular the setting of goals, will be largely in the hands of the Shoshonis. For the project to be a success, it is necessary for Shoshonis to have a very large say in it; it will not be a success if direction and supervision come largely from the outside. The major reason for such a strong emphasis on training is to allow a number of Shoshonis to develop the expertise needed to successfully operate the program.

In 1971-72, Curtis Booth, a graduate student in linguistics, and I helped the education Committee at the Fallon Indian community in Nevada in setting up a Shoshoni language course for Shoshoni children who did not speak the language. In the summer of 1972, Mr. Booth and I used this material as a point of departure in helping to design a much more extensive project (funded by the BIA) at Owyhee.

The material developed at Owyhee has many mistakes and imperfections. Nevertheless, it is extensive and can be used as a point of departure for revising and developing more material.

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From John Nichols:

The Wisconsin Native American Languages Project, funded through the Great Lakes Inter-Tribal Council, Inc., will involve speakers of the languages of Wisconsin, interested Native American students and teachers, and linguists in a project to apply linguistics to the analysis, study, and teaching of these languages. The project, divided into teams for Ojibwa (Chippewa), Potawatomi, Menomini, and Oneida, will train speakers and students in linguistic analysis and teaching methods, prepare instructional and reference materials, and provide the linguistic basis for retention and preservation of the Native American linguistic and cultural heritage.

Each language team will consist of three speakers serving as consultant-participants, other Native American students, and a linguist. Three special courses will be offered in the fall semester: a general linguistics course with special reference to Native American languages; a course in language teaching methods for teachers of Native American languages; and workshops for each language team, during which much of the basic analysis and preparation of material will take place.

Linguistic Staff: John D. Nichols, Coordinator; Lawrence Foley and Kenneth Miner. Address: Wisconsin Native American Languages Project, Native American Studies Program, College of Letters and Science, University of Wisconsin-Milwaukee, Milwaukee, Wisconsin 53201.

"...considerable flexibility is needed to be responsive to community needs. We would appreciate samples of instructional and reference material produced at other such projects and would like to hear from linguists who have materials on Ojibwe, Potawatomi, Menomini, Oneida, and Winnebago.

"Another announcement is that a few copies of a basic Ojibwe-English word list, Ojibwe-Ikidowinan, are available from American Indian Studies, Hagg-Sauer Hall, Bemidji State College, Bemidji, Minnesota 56601, for $2.00. About 2500 words and stems are included from the Mississippi dialect, in two writing systems. The selection of items was rather random, but certain items (verbs with classificatory medials, etc.) were excluded from this preliminary edition. Corrections and suggestions should be sent to me here at UWM.

"Another announcement is that a Native Language School was held by the Department of Indian Affairs in Fort Francis, Ontario, primarily for Ojibwe speakers of the Rainy River-Lake of the Woods region in July and August of this year. [1973]. 12 Ojibwe speakers and one Cree speaker worked with Mary Mitchell, Language Arts Consultant for the Department in Thunder Bay, Ian Martin, language teaching specialist from Toronto, and myself for three weeks. The aim was to prepare people for teaching Ojibwe in the schools, both in areas where the children speak Ojibwe and where they do not. Syllabics, which are not now used in this region, were selected by the students as the best writing system, and much time was spent on basic literacy in syllabics, as well as on teaching methods, material development, and Ojibwe structure."

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From Randy Bouchard:

"As the letter-head indicates, the centre of operations of the B.C. Indian Language Project has moved from the Provincial Museum in Victoria. ...in April of 1972, we became an Incorporated Society with a Board of Trustees consisting of some of the old people with whom we work.

"Enclosed you will find a listing of our holdings, which now consist of about 300 tapes, and about 10,000 pages of manuscripts pertaining to these tapes. You are welcome to pass this information along to anyone who is interested. The tapes are mostly texts in BC Indian Languages."

From the Constitution of the BC Indian Language Project:

"The objects of the Society are:

(a) The preservation of all of the Native Indian languages of British Columbia.
(b) To involve the Native Indian peoples of British Columbia in the collection of taped and written materials in all the Native Indian languages of British Columbia.
(c) To involve the Native Indian peoples of British Columbia in the accurate translation of all of these recorded materials into the English language.
(d) To devise practical writing systems for all of the Native Indian languages of British Columbia.

(e) To educate the Native Indian peoples of British Columbia in the use of these practical writing systems to accurately transcribe all of the Native Indian languages of British Columbia, with specific emphasis on transcribing the legends, customs, histories, personal names, and place names of each of the different language areas.
(f) To educate the Native Indian peoples of British Columbia in the compiling of practical dictionaries and practical teaching grammars for all of the Native Indian languages of British Columbia....
(h) Wherever possible, to publish those materials collected, translated, transcribed...with specific consideration of the wishes of those Native Indian people who provide the original information that is collected.
(i) In all ways, to communicate to the general public the aims and objects of the Society.
(j) To aid and promote the incorporation of those...materials... into the curriculums of each school located in each of the different Indian language areas of British Columbia...with specific consideration of the wishes of those Native Indian people...and...of the various local School Boards in each of the different Indian language areas of British Columbia.
(k) To educate the Native Indian peoples of British Columbia in devising methodologies of instruction...
(l) To aid and promote the teaching of each of the different Indian languages of British Columbia...."

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From The Linguistic Reporter 15:9

"Courses in three dialects of Sioux (Dakota, Lakota, and Nakota) are now being offered at North State College, Sisseton, North Dakota. They are taught by Elijah Blackthunder, education coordinator for the Sisseton-Wahpeto Sioux Lake Traverse Reservation. Instruction techniques include intensive oral and written work in class and at home coordinated with a collection of tapes of reservation Sioux speakers."

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Some important provisions from the "Statements on Ethnics: Principles of Professional Responsibility. Adopted by the Council of the American Anthropological Association May 1971"

"...The following principles are deemed fundamental to the anthropologist's responsible, ethical pursuit of his profession.

"In research, an anthropologist's paramount responsibility is to those he studies. When there is a conflict of interest, these individuals must come first. ...The aims of the investigation should be communicated as well as possible to the informant....

"....Fair return should be given them for all services. There is an obligation to reflect on the foreseeable repercussions of research and publication on the general population being studied. The anticipated consequences of research should be communicated as fully as possible to the individuals and groups likely to be affected....

"Every effort should be exerted to cooperate with members of the host society in the planning and execution of research projects. All of the above points should be acted upon in full recognition of the social and cultural pluralism and host societies and the consequent plurality of values, interests and demands in those societies. This diversity complicates choice-making in research, but ignoring it leads to irresponsible decisions.

"Responsibility to the public:

"...He should not communicate his findings secretly to some and withhold them from others....

"As people who devote their professional lives to understanding man, anthropologists [and linguists] bear a positive responsibility to speak out publicly, both individually and collectively, on what they know and what they believe as a result of their professional expertise gained in the study of human beings. That is, they bear a professional responsibility to contribute to an "adequate definition of reality" upon which public opinion and public policy may be based....

"Responsibility to students:

"In relations with students an anthropologist should be candid, fair, nonexploitative and committed to their welfare and academic progress.... He should alert students to the ethical problems of research and discourage them from participating in projects employing questionable ethical standards."

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Request for Information from the National American Indian Planning Project:

"The Association of American Indian Social Workers, Inc. has been concerned for some time about the lack of information regarding professional and para-professional people of American Indian descent.

"We are in the process of compiling a register of names of professional and para-professional individuals who are in a position to be of benefit to American Indians. Utilizing the 'Resource Directory' to contact American Indian Professionals and para-professionals as consultants and resource personnel will assure a great success in existing and future American Indian Projects.

"The 'Resource Directory' is a continuous project and will be updated periodically. It is important that we contact as many groups and people as possible in order to make this Directory accurate and useful for all parties involved.... [I]f possible [send] a list of American Indian people in your area who are also qualified professionals and para-professionals. The names you supply will be contacted in order to gain their information. Thank you for your cooperation.

Sincerely yours,

/s/ Shirley Frederes
Research Assistant, AAISW
Soc. Dept., Morningside College
Sioux City, Iowa 51106"

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From: The New York Times, Friday, July 20, 1973:

"A half-million-dollar deficit is threatening the future of the Rough Rock Demonstration School on the Navajo Reservation in Arizona, the first Indian school in modern times to be operated by Indians.

"Founded in 1966 and operated in recent years under a contract with the Federal Bureau of Indian Affairs, Rough Rock served as a model for later 'contract' schools and has become a symbol of sorts for the effort in many areas of activity toward Indian control of Indian affairs.

"Along with standard academic and vocational courses, such schools emphasize Indian language, culture and pride of origin. That emphasis is in sharp contrast, many Indian leaders assert, to the tradition in white-operated schools of forcing Indian children into a white mold.

"Sabotage Effort Denied

"Rough Rock's current troubles have alarmed many Indian and white supporters of the Indian-control movement, including some Government officials. Some of them contend that the impasse over its deficit represents an effort by the bureau to sabotage the movement, a contention that bureau officials deny.

"...Mr. Franklin said that the trouble seemed to stem from poor accounting practices, and that the bureau was offering technical help to improve those procedures.

"Meanwhile, he said, unless funds are found somewhere, the school may reopen in the fall under bureau management or its 380 pupils may be moved to nearby schools.

"The school depends on the bureau for about three-fourths of its annual costs, which, in the fiscal year just ended, came to $1.2-million."

"...One white Government official, citing the Rough Rock situation and troubles encountered this year by several of the dozen other contract schools, said: 'The majority of people working for the bureau, both Indian and non-Indian, are afraid that once Indian groups take over they won't have jobs because the Indians won't want anything to do with them.' Officials of the bureau denied that contention...."

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SWALLOW III

The Southwest Areal Language and Linguistics Workshop, No. 3 will be held in Flagstaff, AZ on April 18-20, 1974. There will be the usual research papers, SW Spanish, English, Amerindian, and other SW languages; discussion (limited to other researchers and discussants) will emphasize possible practical and/or pedagogical implications and applications of the research. More information can be gotten from Gina Cantoni Harvey (for the Planning Committee), Box 181, Flagstaff, AZ 86001. Hangers on and watchers at SWALLOW III are discouraged. Likewise for membership in the SW^{O}. If nevertheless you are in a related field and wish to receive the NEWSLETTER of the SW^{O} (latest issue, #5, Feb. 1974), write Garland D. Bills, Ed., SW^{O} Newsletter, Dept. of Modern and Classical Languages, U. of New Mexico, Albuquerque, NM 87131. And send a couple of bucks along if you do.

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From Dorothy Waggoner (Div. of Bilingual Ed., Office of Ed., HEW, Washington, DC 20202) comes a list of current projects and directors of American Indian and Eskimo Projects Funded during FY 73 under ESEA Title VII - Bilingual Education Act. She writes:

"We are happy to be a part of an effort to provide a place in American education for the use of American Indian languages as media of instruction and for the development of the language skills, including reading and writing in American Indian languages, for American Indian children and other children who attend school with them."

The projects are: Greasy Bd. of Ed., District 32, Stilwell, OK 74960 [Cherokee, Grades K-5]; Broken Bow Public Schools, Box 207, Broken, Bow, OK 74728 [Choctaw, K-4]; School District #87, Rocky Boy Rte., Box Elder, MT 59521 [Cree, K-3]; Hardin Public Schools, District 17-H, 522 N. Center Ave., Hardin, MT 59034 [Crow, K-4]; State Operated Schools, Dist. 1, 659 International Airport Rd., Anchorage, AK 99502 [Eskimo (Yuk), K-3]; Acomita Day

School, BIA Southern Pueblos Agency, PO Box 97, San Fidel, NM 87049 [Keresan (Acoma Pueblo), Headstart, K-1, partial participation, 3-4]; Grant Municipal Schools, PO Box 8, Grants, NM 87020 [Keresan (Laguna Pueblo) and Spanish, 1-5]; Miccosukee Corporation, Miccosukee Day School, PO Box 50, Ochopee, FL 33943 [Miccosukee Seminole, Primary (ungraded)]; Navajo Area Office, BIA, PO Box 1060, Window Rock, AZ 86515 [Navajo, K-3]; Rock Point School, Inc., Chinle, AZ 86503 [Navajo, K-3, partial part, 3-4]; DINE, Inc., Rough Rock Demonstration School, Chinle, AZ 86503 [Navajo, K-12]; Ramah Navajo School Board, Inc., PO Box 248, Ramah, NM 87321 [Navajo, High School, emphasis 7-8]; San Juan School District, PO Box 218, Monticello, UT 84535 [Navajo, K-5]; Lame Deer Public School, Dist. 6, Lame Deer, MT 59043 [Northern Cheyenne, K-1]; Indian Education, State Dept. of Ed., PO Box 291, Calais, ME 04619 [Passamaquoddy, K-jr. high, emphasis early elem.]; Ukiah Unified School District, School and Henry Streets, Ukiah, CA 95482 [Pomo, Spanish, K-4]; Strother School Dist. 14, Seminole, OK [Seminole, K-3]; Loneman School, BIA, Oglala, SD 57764 [Lakota (Oglala Sioux), K-3]; Southwest Board of Cooperative Services, 121 E. First St., PO Drawer 1420, Cortez, CO 81321 [Ute, Navajo, Spanish, K-3]; Gallup-McKinely County Schools, 700 South Boardman Dr., PO Box 1318, Gallup, NM 87103 [Zuni, Navajo, K-2].

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From an article "Bilingual or bicultural education", by Darrell Nicholas, Tobique Education Co-ordinator, Tobique Reserve, NB, Canada, in Agenutemagen 2:9, July, 1973:

"...Of course this bi-lingual education doesn't take place overnight. Teachers have to be trained properly and educational materials have to be prepared to suit the aims of bi-lingual education....

"Now we look at bi-cultural education. This term would mean a child studying two cultures in schoo, not just studying or speaking two languages but looking at, and learning about all the parts of any two cultures such as French and English Cultures.

"If the people in Tobique decided that the Indian children ought to be able to learn bi-lingually in school, this would mean that the Indian children would be able to speak and read and write both in Maliseet and English languages, or French and Maliseet....

"...If the Tobique children were to be offered a bi-cultural education, then, the children would learn or study and be exposed to all parts of two cultures. That is to say, a Tobique child would learn more than just another language from another culture, he would learn all parts of his own culture and all parts of another culture...."

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From The Linguistic Reporter 16:1 (Jan. 1974):

"The Alaskan Legislative Budget and Audit Committee has voted to refuse nearly $900,000 in federal funds for Indian education, even though these funds required no additional commitment of state revenues. Among funds included in the proposed measure were $70,000 for bilingual education and $818,436 for rural education targeted for the Alaska State-Operated Schools. Administrators who voted against the measure expressed a 'lack of enthusiasm' for the SOS education program in rural villages. No alternative funding measures have been proposed.

"The Rough Rock Demonstration School in Chinle, Arizona has been one of the leaders in experimental bilingual education in the United States. It currently offers Navajo students an individualized bilingual program in an ungraded system. Elementary students are enrolled in classroom units called 'Phases,' with students placed in a particular Phase according to ability rather than age. For comparison purposes, Phase I in the Rough Rock system corresponds to conventional grades PK-1, Phase II to grades 2-3, and Phase III to grades 4-5.

"Phase I students begin their lessons and conduct nearly all class dialogue in the Navajo language. At this level, English is taught as a second language. Students gradually learn more and more English so that by the later stages of Phase II, English becomes the primary language of instruction, although students are still given some oral and written lessons in Navajo. Navajo Parent Aides provide bicultural education to complement the program."

"D-Q University, established in 1971 to develop scholars who will work in Native American and Chicano communities for the purpose of improving the quality of life of inhabitants of those communities, would like to receive information concerning Native American language courses and linguistics. Interested persons should contact: Mo Káa, Native Americans' Language Education, D-Q University, P.O. Box 409, Davis, California 95616."

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From Raymond C. Gagné (Assn. des Indiens du Québec, Village des Hurons, Qué.) comes a draft copy of the "Project for the Amerindianization of the Schools - First 5-Year Plan":

"General Remarks:...Normally, the school and its curriculum are a direct outgrowth of the culture of the people they are meant to serve. This is clearly not the case for the Indians and the Eskimos for the school system as they know it is an import, a foreign structure, nay an imposition from the majority cultures. Historically, there is no doubt that the school was introduced as the most effective means of assimilating the natives. Had it been otherwise, efforts would have been made, as in Greenland by the Danes, to integrate the foreign structure of the school into the native culture by allowing native teachers to develop and teach a Greenlandic curriculum through the medium of their mother tongue, rather than merely superimpose a foreign structure, with foreign teachers, teaching foreign subject matter through the medium of a foreign language, as we have done in Canada. [and in the US - ed.].

" ..Therefore, the two main justifications for the Amerindianization of the schools are: 1) to render the education of Amerindians more efficient and humane by applying the universal pedagogical principle cited above to them as well, by teaching them about their own culture in their mother tongue.

"...About 15% of the federal school teachers are of native ancestry, the great majority teacher-aides with little or no training, whose duties are more often menial than pedagogical. Furthermore, teacher-aides who speak their native language seldom utilize it for teaching purposes. ...in recent years, a new crop of native teachers (about 30 up to now) have gradually set

foot in the schoolroom where they teach their mother tongue either as a second language (e.g. Caughnawaga, Maniwaki) or as a first language (e.g. James Bay and Ungava areas). These teachers are in need of training in teaching techniques and require teaching materials appropriate to their task.

"The first five-year plan for the gradual Amerindianization of the school outlined below is to meet these two main needs, that is, train Amerindian teachers to teach their native languages and cultures in first and second language situations and develop Amerindian curriculums. Over and above these two main objectives, a training course for natives as linguistics technicians is being offered.... It goes without saying that the implementation of Amerindianization can best be done where there is linguistic and cultural homogeneity in a situation where the Amerindian tongue is the first language. Where it is a second language, the task is made difficult enough within a reserve such as Caughnawaga, but all the more so, where the great majority of the Indian children are spread out in various provincial schools outside the reserve as in Maniwaki, for example. ...If the chief goal of the first 5-year plan is the gradual Amerindianization of the schools, what does Amerindianization actually involve?

1. The gradual transfer of administrative and financial powers to the local Amerindian community;
2. The gradual changeover of teaching personnel from non-Amerindians to Amerindians;
3. The gradual but only <u>partial</u> changeover of the non-Amerindian curriculum to an Amerindian one;
4. The gradual introduction of the mother tongue of Amerindians into the schools as the language of instruction where it is the first language (e.g. Cree, Eskimo, Montagnais, Micmac) and as a school subject taught as a second language where it is in fact the second language of the school children (e.g. Mohawk, Algonkin, Montagnais, Micmac).

"...the Amerindian people themselves wish to continue to share the fruits of French and/or English languages and cultures as long as their own languages and cultures are given their due chance to live and survive in the sun, more specifically in the schools since the latter has proven, up to now, to be the most powerful agent in the gradual integration and assimilation of the native peoples...."

The draft then discusses Teacher training programs in some detail, also giving a syllabus for each course near the end of the draft.

"Information campaign on the Amerindianization of the schools: The bulk of the information should be transmitted orally and essentially by native people well versed in the matter. An Amerindian, preferably bilingual, respected by his compatriots, chosen in each community and seconded by...the principal of the school could be trained...to assimilate the main points of the question and learn the basic techniques for transmitting the information in his community.... To be taken in consideration is the successful experiment performed in Alaska where the major part of

the publicity for a similar project was done by natives. Various agencies such as the Quebec Indian Association, the Native North American Institute, etc. can assist in different ways in supplying information about programs. Normally, recruiting should be done only after a well-documented information campaign has been given time to be digested by each community....

"Criteria in the selection of teachers:...The prospective candidates to any and all the native language teaching programs must be competent in their mother tongue and native culture. Language competence is indeed a sine qua non. ...Candidates with previous experience as teacher-aides or supply teachers should be given priority. Candidates with formal academic training must never be given priority by virtue of this training if they are not sufficiently competent in the native language and culture....

"There are two main aspects to curriculum development: 1) The devising of teaching materials in the mother tongue of each Amerindian linguistic group. 2) The enrichment of English or French curricula with Amerindian content....

"Ten-year Amerindian student-teacher projection: At present, roughly 45% of the Amerindian population is in federal schools. ...If the present trend to bring back the children to the reserve continues, in five years the federal schools may be responsible for 60% of the native pupils. In ten years, perhaps 80%. The natural increase in population plus a possible reduction in school drop-outs including a probable reduction in pupil-teacher ratio...might account for an important increase in the number of teachers required in future. Taking all of the above factors into account, one could predict doubling the number of teachers in federal schools in ten years to some 400.

"Since the present number of trained native teachers is negligible, one could expect having to train some 300 native teachers within the next ten years, since it is expected at least 25% or 100 non-native teachers would still be involved.... On the average, it means 30 new recruits per year in the ETC and BEE programs.

"The languages to be represented in this proposed project are Micmac, Eskimo, Cree, Montagnais, Algonkin, and Mohawk. The tentative professional team will have eight linguists (Nancy Bonvillain, David Jones, Dermot Collis, Don DeBlois, Marguerite MacKenzie, José Mailhot, Gérald McNulty, and Douglas Ellis), one psychologist, one educator, one anthropologist, and three Regional Office Coordinators.

"Duties of...the linguists: One linguist (in certain cases, two at half-time) will work full-time with each one of the six Amerindian languages, in close collaboration with the other specialists of the professional team: a) do research work in the spoken and written language; b) produce Amerindian textbooks (grammar, dictionary, etc.); c) set up Amerindian language courses wherever the native language is the second language (e.g. Mohawk, Algonkin, etc); d) set up courses in French or English as a second language wherever the mother tongue is the first language as among the Crees, the Inuit, the Montagnais; e) teach the various summer and lab courses in the field during

the school year (ETC, TEFSL, LTC) and prepare lab courses on videotapes; f) supervise the preparation and publication of curriculum materials in the Amerindian languages by working in close collaboration with the various local and regional curriculum committees; g) look after the training of the native technician in linguistics who will be assigned to each linguist...."

Mr. Gagné's telephone number is 418-842-0277; his address is given above. Comments would be highly appreciated.

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From The Linguistic Reporter 15:7

"The Office of Health, Education, and Welfare (HEW) has announced that in fiscal year 1973 federal grants totaling $17 million were awarded to local school districts and American Indian organizations to improve educational opportunities for Indian children and adults. The grants were made by HEW's Office of Education under provisions of the Indian Education Act of 1971. Awarded were made in three categories: 1) grants to school systems to develop programs responsive to the needs of Indian students enrolled in public elementary and secondary schools; 2) grants to established Indian schools situated on or near reservations for special projects in areas such as bilingual/bicultural education, vocational training, and cultural enrichment; 3) grants to Indian organizations for the development of adult education programs for Indians.

"Among the grants awarded in the three categories are:

D-Q University, Davis, California. National Center for Native American Language Education. $250,000.
Dibe Yazhi Habitiin Olta, Inc., Crownpoint, New Mexico. Community Based Bilingual/Bicultural Education Program. $140,000.
Ramah Navajo High School Board, Inc., Ramah, New Mexico. $51,105.
Rough Rock Demonstration School, Chinle, Arizona. $208,314.
San Juan Pueblo Tribe, San Juan, New Mexico. Pueblo Bilingual Program. $117,350.
Utah Navajo Development Council, Blanding, Utah. Functional Oral-Literacy Project. $60,000.

"The programs funded will be administered by the Office of Education's new Office of Indian Education. At present, the Office of Indian Education is in the process of releasing money as requests come in from funded programs. Funding projections for fiscal year 1974 call for a marked increase in federal grants, subject to approval of HEW's budget by the Senate."

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Communique (Vol. III, No. 1, Nov., 1972)--Newsletter of Intercultural Communications Programs, published by the regional Council for International Education, U. of Pittsburgh, Pittsburgh, PA 15213. Editor: David Hoopes. Mostly blurbs about inter-language and inter-nation communication, but "brief articles wanted for newsletter--Because of the burgeoning activity in the field of intercultural communication it is anticipated that the newsletter will in the coming years have to expand

and be increased in frequency of issue. It is also the desire of the editor to include as great a variety of perspectives on the subject as possible. We therefore invite our readers to submit copy for inclusion in the newsletter to appear over the writer's name."

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Peter Christmas (Union of Nova Scotia Indians, P.O. Box 961, Sydney, NS) wrote last June:

"...Within the last two months I was part of the Canadian Indian team investigating the Cultural-Education Centre concept proposed by the Federal government for Native people. We've drawn up a whole new set of guidelines for funding and management policies the basis from which I wrote a Union of Nova Scotia Indians submission entitled 'Micmac Institute of Cultural Studies'.

"...I'm not a linguist but a former classroom teacher who has ten years experience in teaching a second language. It will be within this background that I'll be experimenting an aural-oral approach to teaching the Micmac language. At first I'll be presented with an obvious problem - no previous written courses on Micmac nor supplementary materials.

"The model that I develop will have to correspond to the needs expressed by our Micmac people. Our objective will be to achieve the needed fluency to re-establish Micmac as the primary language of communication on reserves. This indeed is an ambitious and an idealistic aim. But this aim will dictate our starting approach - a conversational one. Once I finish writing the philosophy, I'll muster all my experiences to develop the necessary software for effective methodology.

"As indicated in our submission we will not teach the language in isolation from those necessary cultural factors which will make learning both informative and interesting.

"Once the pilot is tested and refined, I'll embark on the instructor training program with the view to expanding the service. A written approach will have to be examined, studied and devised.

"...Mr. Paul Proulx, a linguist, dropped by last week to discuss his project. He has worked with one of the Chiefs in Nova Scotia to develop a Micmac dictionary and readers. Their work will be of minimum use to me in the developmental stages. However, now they're collaborating on another project - one of producing a series of Micmac folklore in our language. This definitely will be an ideal aid to teachers of Micmac language.

"I'm studying concepts of bilingual and bicultural instruction which will have in-school application. Eskasoni Band Council and I are holding a seminar this week in the hopes that we can introduce this concept in its Federal School. This I predict will be the main thrust of the M.I.C.S. program in order to introduce Micmac instruction in schools...."

From the Micmac Institute of Cultural Studies Report:

"...The Micmac Institute of Cultural Studies centre program is sponsored by the Union of Nova Scotia Indians whose Board of Directors is comprised of Chiefs or their appointed Councillors representing twelve Bands of 4,660

Micmacs. This number represents the largest concentration of Micmacs in the Atlantic Province...the Micmac Institute of Cultural Studies ensures that the expression of cultural needs of our Micmac people are/will be reflected in the Centre's priorities....

"Through seminars, meetings and assemblies sponsored by the Union of Nova Scotia Indians and the Department of Indian Affairs the Micmac people have realized that the one main liquid bond of their past is slowly seeping through their fingers - the Micmac language heard by the first explorers of Canada.

"Petitions have been signed to have Micmac language instructions on Reserves. Concerted pressure is being applied by Micmac leaders to preserve and maintain their language and heritage. Therefore the primary specific objective of the Micmac Institute of Cultural Studies will be to develop Micmac language courses and Micmac studies in general in order to meet the needs of the Communities who want to retrieve, maintain and preserve the Micmac Culture. Basically the specific objectives will be met by two types of projects (a) the Micmac language instruction; (b) Ancillary Cultural and Technical Services.

"...The concept held by many that anyone who speaks a language can necessarily, without prior training, teach that language is erroneous. The approach to be taken by the Micmac Institute of Cultural Studies will be systematic and will take into consideration what this project attempts to achieve. It will not attempt to teach the Micmac language in isolation from those Cultural factors (songs, dances, games, etc.) which will strengthen the language fluency and motivation....

"Activity Aims: to assist in producing basic instructional texts and supplementary materials in the teaching of Micmac language, history, songs, dances, folk lore, games, arts and crafts; to develop and pilot a systematic Micmac language course in a community expressing the most need; to assist in training future Micmac teachers in the philosophy, psychology and methodology of teaching a language; to assist in developing bilingual and bicultural instruction (Micmac and English) in our schools and in our schools and in our continuing education programs on Reserves....

"...It is forseen that this project will have to allow for these directions of expansion and growth: addition of instructional units (lessons) in proportion to the degree of success of the pilot and finally developing a series; as the series is being produced, developing and training a core of teachers to meet the language needs of other communities and groups; extensive instructions in the proper use of audio-visuals to maximize understanding and instilling interest in the lessons; production of a collection of songs and music for eventual publication and distribution; written manuals of Micmac games, arts and crafts, folklore; eventual Micmac instruction in all levels in Federal Schools; special Micmac classes in Provincial schools; establishment of Micmac arts and craft classes in our schools; social studies programs to be Micmac culturally designed with the eventual inclusion of all Micmac and Indian histories in the curriculum....

"Conclusion: Micmac language ironically has survived an almost 500 years of non-Indian intrusion. Yet it has only been a matter of the last decade or two that the real threat of extinction has been felt. The reasons are too many to enumerate. The major factors have been the speed of technology, the integrative principle in Indian education, the loss of cultural pride, the assimilative syndrome of the dominant white society, but above all the refusal of the Indian parents to supply a rich Indian mix in the growth and development of their pre-school children.

"The revival, maintenance and preservation of those essential elements of Micmac life long ago have faced an overwhelming competitive odds.

"But from this modest beginning of the Micmac Institute of Cultural Studies can the Micmac people have the opportunity to see their culture seed flourish and bear fruit."

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Siouan Newsletter

From Allan Taylor:

"It has occurred to me that Siouan research is now sufficiently viable to warrant some kind of grapevine of its own. I am thinking of something like the Algonquian newsletter, which has been very effective in keeping people in touch with on-going research.

"What I propose to do, therefore, is launch a Siouan newsletter, and I would appreciate an announcement to this effect in the Clearinghouse Newsletter. The Siouan Newsletter will be sent free to all persons known to me having an interest in Siouan linguistics. I do solicit information from Siouanists regarding their on-going research and contemplated projects.

"The first number will probably appear in the Spring of 1974."

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Salish Conference

The 9th International Conference on Salishan Languages will be held August 12-14, 1974, University of British Columbia, Vancouver, B.C. Those interested, please contact: J. V. Powell, Dept. of Anthropology and Sociology or Ron Beaumont, Dept. of German, U. of British Columbia, Vancouver 8, BC, Canada.

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From The Linguistic Reporter 16:1

"The Conference on Iroquois Research, first held in 1945, met on October 12-14, 1973 at the Institute of Man and Science at Renssalaerville, NY. Of several symposia, one on Language and Culture included the papers 'Contrary evidence for the position of Cayuga within Northern Iroquoian' (Wallace Chafe) and 'The Oral Composition Process' (M.K. Foster). Two demonstrations of orthography for Iroquoian languages were also presented."

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From Ronald W. Langacker:

"...during this academic year (1973-1974) I am on leave, to do research on Uto-Aztecan, supported by a Senior Fellowship from the National Endowment for the Humanities...."

Emanuel Drechsel (Anth. Dept., Soc. Sci. Bldg., U. of Wisconsin, Madison, 53706) is interested in any examples of creolization or pidginization of American Indian languages with English, French, Spanish, etc., especially the Woodland Indians.

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From Bob Rankin:

"...I spent the summer working on the Quapaw language and have informants lined up for Kansa (Kaw). Both are near extinction. There is only one (senile) speaker of Quapaw and only about 6 of Kansa (hopefully non-senile). The other Dhegiha Siouan languages are in better shape...."

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The Newsletter of the Cherokee Bilingual Education Program (PO Box 769, Tahlequah, OK 74464) contains news of the ongoing Program projects, and lists of the extensive Cherokee materials the Project has on hand (Aug., 1973). The Oct. issue contains a story in Cherokee and English.

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Early American: Newsletter of the California Indian Education Association is a publication concerned with Indian affairs in general and Indian education in particular. The newsletter publishes notices of upcoming conferences of interest to Indian educators and information on educational and other opportunities available to Native Americans as well as reports of the activities of Native American organizations and individuals. Subscription rates: $5 for institutions, free to Indian members with $2 dues for CIEA membership, $5 for newsletter and membership for non-Indians, or $3 for individual subscription to newsletter only. For further info. write: California Indian Ed. Assn., PO Box 4095, Modesto, CA 95352. [From The Linguistic Reporter 16:1].

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From Willard Walker (Dept. of Anth., Wesleyan U., Middletown, CT 06457), comes a verbal pat on the back, and information about the full version of his "An experiment in programmed cross-cultural education: the import of the Cherokee primer for the Cherokee community and for the behavioral sciences", the mimeod paper quoted by us via Halle in the last issue. It "has never been printed elsewhere [I certainly think it should be--ed.], but has circulated rather widely in mimeographed form over the last eight years.... Additional mimeos are available at the Dept. of Anth., Wesleyan U., Middletown, CT 06475."

Cherokee Primer, by Willard Walker, 1965. Tahlequah, OK: Carnegie Corporation Cross-Cultural Education Project of the U. of Chicago. (Printed at the Northeastern State College Press). (iv, 68 pp.). [If you want a copy of this book, write to the following address: Carnegie Project, PO Box 473, Tahlequah, OK 74464. It is free to all speakers of Cherokee.]

Some readers and a dictionary in Koyukon Athapaskan, published in 1973 by the Summer Institute of Linguistics:

Deeltsa-aa Dil-aa K'idogheeltaan (The Mouse Saves His Uncle), by Velma Simon. iv, 17 pp., illustrated.

Tobaan Atsah (Crying on the Beach), by Eliza Jones. iv, 20 pp., illustrated.

Dinaak'a (Our Language), compiled by David C. Henry, illustrated by Thelma A. Webster. This dictionary is compiled according to various subjects to help show more of the culture. It is based primarily on Central Koyukon. xiv, 163 pp, with English index.

The mysterious PGH of last issue turns out to be Philip G. Howard, whose "...Slave grammar is in the hand of the NWT Dept. of Education for publishing.... It is not new; I prepared it 10 years ago."

From L.W. Elford, "[Howard's] Gospel of John in print as well." "Available through me at Box 305, Cold Lake, AB, Canada, is: Chipewyan Grammar, Primer, (abridged) Dictionary to press, song book, ped. lessons (2 vol.) and accompanying cassette tapes. Gospel of Mark in final checking."

Wolfart, H. Christoph. 1973. Plains Cree: A Grammatical Study. Transactions of the American Philosophical Society, New Series, Vol. 63, Part 5, Philadelphia. 90 pp. (9 1/2 x 12). $4.00. No index, but the thorough table of contents and "logical" progression of the topics makes this less of a burden than it might otherwise be; list of references. "This study is an attempt to describe the structure of words in Plains Cree. Its immediate purpose is twofold: first, in covering a relatively large area, it is intended as a framework for further investigation to which reference can be made in more detailed studies.

It may also serve as an introduction to the fairly large body of Cree texts.... The present work...is not meant as a museum piece, of whatever merit, but as a tool for reference and research which is bound to be modified by the results of its very application." (6) Contents: 1. Introduction; 2. Grammatical categories; 3. Noun inflection; 4. Pronoun inflection; 5. Verb inflection; 6. Word Formation; Appendix: A. Morphophonology; b. Sample text; references cited.

Wolfart, H. Christoph and Janet F. Carroll. 1973. Meet Cree. A Practical Guide to the Cree Language. Edmonton: U. of Alberta Press. viii, 63 pp. (unnumbered). $4.00. Preface; Introduction; 1. The Sounds of Cree; 2. A personal indexing system: grammatical categories; 3. The changing shape of words: inflection; 4. Putting words together: Syntax; 5. Summary; 6. Supplementary readings; Appendices. From the preface: "This book is an introduction to the basic features of the Cree language. While it does not in any way attempt to teach the Cree language itself, Meet Cree does provide an explanation of the major differences between Cree and English which are known to create misunderstanding in a cross-cultural situation. It is intended to make Euro-Canadians aware of language differences in order to dispel misconceptions or to prevent their

emergence. Also, learning about Cree first may make it easier to actually learn Cree later. Finally, this book also points out the difficulties faced by Cree speakers when they learn English.

"Of previous pedagogical works on Cree, the writings of Ellis and Soveran were found to be the most useful by far." The supplementary readings are selected to take the reader further in the direction he wishes to go: some get more into Cree grammar and texts; others into linguistics and language learning.

The former book is of course more "scientific" and the latter more "folksy", but the contents of both seem competent, and the price is right. The latter should also prove useful for the native speaker.

Michelson, Gunther. 1973. A thousand words of Mohawk. (Mercury Series, Ethnology Division, Paper No. 5) Ottawa, ON: National Museum of Man, National Museums of Canada. x (unnumbered), 186 pp. $2.00. Brief 21 pp.) grammatical introduction, followed by a root list (M-E and E-M). Very useful arrangement, sure to be useful to all researchers in Mohawk, and doubtless also to the sophisticated native speaker.

Haile, Berard. 1971/1972. Learning Navajo. 2 vols. St. Michael's, AZ: St. Michael's Press. [Reprints of the original 4 vols., 1941-8]. $12.00 each.

Hoijer, Harry. 1972. Tonkawa Texts. (UC Pubs. in Linguistics 73). Berkeley: U. of California Press.

Jones, Louis Thomas. 1972. Amerindian Education. San Antonio, TX: Naylor Co. $5.95.

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From The Linguistic Reporter 15:6

Indian-Ed, a quarterly journal designed to bridge the gap between current research and its implications for the classroom teacher of Indian children, started publication this fall. Further information can be obtained from: Indian Education, University of Alberta Education Center. Edmonton, AB, Canada.

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From the AAA Newsletter 15:2

Dine Bizaad Nanil'iih/Navajo Language Review has been founded "to meet the increasing need for an independent forum on Navajo language scholarship." Edited by Paul R. Platero, the new journal is intended to assist in development of the study of Navajo by contributing a better description of the subject and of the problems to be studied, thus defining Navajo language scholarship as a field in its own right. The contents of the Review will not be limited to articles on Navajo linguistics, however; contributions on all aspects of language study are welcome. The editor solicits articles offering broader perspectives for Navajo linguistics and studies on child language and bilingual education.

Subscription rates for Navajo Language Review are institutions, $8; personal, $6; student, $5. Make checks payable to Navajo Language Review and mail to Paul R. Platero, MIT 20E-225, Cambridge, MA 02139. V.1.1 (Winter 1974) is "on the stands". The journal is published by the CAL.

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From Glenn Akers (Ling., Harvard, Cambridge, MA 02138) comes his "Introduction to Navajo Acoustic Phonetics", May 15, 1972 (unp.). "...intended as an introduction to acoustic phonetics for Navajos participating in a summer institute at Rough Rock"[Summer, 1972].

Navajo Linguistics Newsletter II:2, by M. Tapaha, Borrego Pass School (about half in Navajo, half in English).

Kari, James. Navajo Language Bibliography: Preliminary Edition (Navajo Reading Study Progress Report No. 22). U. of New Mexico: Navajo Reading Study. i, 39 pp.

More publications available from the Superintendent of Documents, US Government Printing Office, Washington, DC 20402:

1971 White House Conference on Aging, Report of the Special Concerns Session on The Elderly Indian. (No price)

American Indians and their Federal Relationship, plus a partial listing of other United States Indian Groups. March 1972. US Department of the Interior, BIA. iv, 38 pp. ($.30) Handy reference of most Indian groups in the US.

Indians of North Carolina. 1972. $.20.

Native American Arts 1: Institute of American Indian Arts. 1968. U.S. Department of the Interior: Indian Arts and Crafts Board. 60 pp. Discussion of the Institute, Cerrillos Road, Santa Fe, NM 87501, its goals, and progress. Well illustrated in black and white. $.65.

Rood, David S. and Allan R. Taylor. 1973. "Preparing Laknota Teaching Materials". In Colorado Research in Linguistics 3, May, 1973. (Available from: CRIL, Dept. of Linguistics, U. of Colorado, Boulder, CO 80302).

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ADDITIONS TO THE MAILING LIST

Karen Adams, Dept of Ling, U. of Michigan, Ann Arbor, MI 48104; Alaska Native Language Center, c/o Elaine E. Ramos, U. of Alaska, Fairbanks, AK 99701; American Indian Culture Center, 3220 Campbell Hall, UCLA, Los Angeles, CA 90024; Tom Battiste, 53 Minot St., Dorchester, MA 02122; Ernest Bellam, Dept. of Ling, Carleton U., Ottawa, ON, Canada; Bilingual Project, Ramah Navajo School Board, Inc., PO Box 248, Ramah, NM 87321; Oscar Bitsie, Dir., Gallup-McKinley County Schools, 700 S. Boardman Dr., PO Box 1318, Gallup, NM 87103; Lee Brown, 1312 1/2 12th Ave. S., Seattle, WA 98144; California Indian Ed. Assn., PO Box 4095, Modesto, CA 95352; CAL, attn.: Gilbert Sanchez, 1611 N. Kent St., Arlington, VA 22209; Mary B. Coberly, c/o Dept of Ling, U. of Colorado, Boulder, CO 80302; Agnes Cowan and Faynell Mills, Co-Directors, Cherokee Bilingual Project, Sharon Hills, Tahlequah, OK 74464; Wallace Davis, Dir., Sanostee School, Little Water, NM 87420; Richard A. Demers, Dept of Ling, U. of Massachusetts, Amherst, MA 01002; Dibe Yaehi Habitiin Olta, Inc., Crown Point, NM 87313;

Emanuel Drechsel, Dept of Anth, Soc. Sci. Bldg., U. of Wisconsin, Madison, WI 53706; Hanni Feurer, Département de linguistique, U. du Québec à Montréal, Montréal, PQ, Canada; Geoffrey Gamble, Dept of Ling, U. of California, Berkeley, CA 94720; Eugene Green, Dept of English, Boston U., 236 Bay State Rd., Boston, MA 02215; Steven Greenberg, 3922 Pine St., Philadelphia, PA 19104; Karl-Heinz Gursky, Volkerkundliche Arbeitsgemeinschaft, 5136 Uetterath-Hygend 2, West Germany; Helen Hisey, Moose Factory, ON, Canada; Mrs. Ruth Bradley Holmes, 1431 Valley Rd., Bartlesville, OK 74003; Eli James, Ling Dept, U. of Colorado, Boulder, CO 80302; Daniel Johnson, Exec Dir, Yukon Indian Cultural Education Society, 22 Nisutlin Dr., Whitehorse, YT, Canada; Joel Katz, c/o Linguistics, Quad Bldg. #100, Stanford U., Stanford, CA 94305; John Kito, Dir., State Operated Schools, Dist. 1, 659 International Airport Rd., Anchorage, AK 99502; F.H.H. Kortlandt, U. of Leiden, Leiden, Holland; Pat Kwachka, PO Box 12782, Univ. Sta., Gainesville, FL 32601; Elsa Lattey, 2714 Ave. D, Brooklyn, NY 11226; Alec Lee, Dir of Research, Union of BC Indian Chiefs, 2140 W. 12th Ave., Vancouver, BC, Canada, Lynn Lee, Dir., Indian Ed. Center, PO Box 425, Blanding, UT 84511; Robert Levine, Dept of Anth, Idaho State U., Pocatello, ID 83201; Richard L. Light, Proj Dir., Bilingual Ed. Project, School of Ed., SUNY, Albany, NY 12222; Louanna Furbee Losee, Dept. of Soc/Anth, U. of Tennessee, Chattanooga, TN 37409; Pierce Martin, Dir, Choctaw Bilingual Project, Southeastern State Coll., Durant, OK 74701; Jesus D. Martinez, Dir, SW Board of Cooperative Services, 121 E. First St., PO Drawer 1420, Cortez, CO 81321; Cyrin Maus, Dir, Miccosukee Corp., Miccosukee Day School, PO Box 50, Ochopee, FL 33943; Arturo Mendez, Dir, Grants Municipal Schools, PO Box 8, Grants, NM 87020; Francesca Merlan, Dept. of Anth, Tulane U., Coll. of Arts and Sciences, New Orleans, LA 70118; Kathryn A. Michel, Box 475, Somerton, AZ 85350; Ms. M. Millea, Big Cove, NB, Canada; Mary L. Mitchell, Classroom Consultant, Lakehead Dist., Indian and Northern Affairs, 200 S. Syndicate Ave., Thunder Bay, ON, Canada; Robert Murie, Dir, Bilingual Ed. Center, Rocky Boy Reservation, Box Elder, MT 59521; Native Americans' Language Ed., mo Káa (publisher, ed., librarian), c/o D-Q U., PO Box 409, Davis, CA 95616; Henk Nater, U. of Leiden, Leiden, Holland; Darrell Nicholas, Tobique Education Coordinator, Tobique Reserve, NB, Canada; Christian Oberholser, Dir, Acomita Day Schoo, BIA Southern Pueblos Agency, PO Box 97, San Fidel, NM 87049; Kyle Perkins, English Lang. Inst., U. of Michigan, Ann Arbor, MI 48104; Michael W. Pidgeon, The Rectory, St. Lucy, Barbados, West Indies; Ken Ramgoolam, Ed. Consultant, Yukon Native Brotherhood, Box 4252, Whitehorse, YT, Canada; Bob Rankin, Ling Dept, U. of Kansas, Lawrence, KS 66045; John Rath, U. of Leiden, Leiden, Holland; Recherches amérindiennes au Québec, C.P. 123, succ. 'g', Montréal, Qué., H2W 2M9, Canada; Ted Risingsun, Dir, Lame Deer Public School, Dist. 6, Lame Deer, MT 59043; Paul Rosier, Dir, Rock Point School, Inc., Chinle, AZ 86503; San Juan Pueblo Tribe, San Juan Pueblo, NM 87566; Noel W. Schutz, Jr., Dept of Anth, Reed College, Portland, OR 97202; John N. Seaman, 1504 Michigan National Tower, Lansing, MI 48933; Dan Standing Elk, Dir, Loneman School, BIA, Oglala, SD 57764; William Stops, Dir, Hardin Public Schools, Dist. 17-H, 522 N. Center Ave, Hardin, MT 59034; Mr. and Mrs. Gregory Thomson, Box 261, Bleichen, AB, Canada; Jan Timmers, U. of Leiden, Leiden, Holland; Director, Ukiah Unified School Dist., School and Henry Sts., Ukiah, CA 94582; Serials Order Dept, U. of Utah Libraries, Salt Lake City, UT 84112; Jan Van Eijk, U. of Leiden, Leiden, Holland;

Dan Vicenti, Dir, Ramah Navajo School Board, Inc., PO Box 248, Ramah, NM 87321; Ron West, Dir, Seminole Bilingual Project, East Central State Coll., Ada, OK 74820; Bill Wilson, Dir. of Research, BC Assn. of Non-Status Indians, 1027 W. Broadway, Vancouver 9, BC, Canada; Hanni Woodbury, 666 Quaker St., Chappaqua, NY 10514.

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